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The Non-Subscribing Presbyterian

No. 315. DECEMBER, 1932.

PEACE. HOPE. FAITH.

"We have seen His star in the East."—MATT. II, 2.

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NOTES AND NEWS.

"The Free Church of America" is the name for the union of the Unitarians and Universalists, which is recommended by the joint commission which has been and still is at work. The identities of the two denominations will be preserved, but the new church will endeavour to promote co-operation in all the activities. The identities will perhaps survive as vestiges, similar to those of Methodism and the General Baptist connexion in the Assembly of Unitarian and Free Christian Churches.

* * *

The Methodist Church since its union, is the largest Non-Conformist denomination in Great Britain. There are indications that the next amalgamation will be that of the Congregationalists and Presbyterians in England. If such transpires the Presbyterian name, inherited by some of the older congregations, held in common with old English Presbyterian congregations which joined up with the Presbyterian Church of England, will be undisputed. The right to the name is unaffected by the legal restrictions which, until well on in the 19th century, precluded Presbyteries from being formed in England.

* * *

We are informed, according to statistics, that in Metropolitan Chicago the increase in recent years in the Lutheran Church is greater than that in the Presbyterian, Methodist, Episcopal, Baptist and Congregational Churches combined. The form of the Lutheran services is considered to have attractions which account for the increase.

* * *

Notice of the Subsidy Fund appears monthly and the response has been gratifying, as the amount from the sale of the magazine does not cover the expenses involved. But a more effective subsidy would be for our readers to see to it that all copies are bought up, for there are friends far away who will always welcome a copy sent to them, and good work can be done by handing the magazine to those outside the denomination who do not understand the position, thus making our liberal principles more widely known.

* * *

The difference between the Universalist and the Unitarian has been stated to be that the Universalist believes God to be too good to damn him, and the Unitarian believes that man is too good to be damned.

* * *

The Ulster Hall service on Nov. 20th, a short report of which appears in these pages, was the best attended for several years. Everything went off well, the singing was hearty, and Dr. Agnew's discourse appealed to the people.

* * *

The centenary of Dr. Stopford A. Brooke has taken place this year, and the Rev. G. V. Crook has written a short appropriate article, which however we are obliged to hold over.

* * *

We offer our congratulations and hearty good wishes to the Rev. James Kennedy of Larne on attaining his ninetieth birthday on Monday, 21st November. In this we are confident that we are expressing the feeling of the whole of the denomination.

* * *

Sunday, November 20th, was the centenary of Henry Francis Lyte's immortal hymn, "Abide with me." Its author was an aged clergyman who felt his end approaching, and that renders the hymn all the more real and pathetic.

THE STAR IN THE EAST.

"*We have seen his star in the east.*"—Matt. II., 2.

A five pointed star high up in the ceiling over the altar at once attracts the attention of a visitor to a certain old English parish church. It may seldom occur to any that the star over the altar may be as much a symbol of Christianity as the cross that stands on the altar. If the cross be the symbol of the culmination of the Christian life and the sign of "triumph," the star is sign of its beginning, of the birth of the Christ-consciousness in the human soul which the apostle desired to see accomplished in those whom he addressed as "his little children," "until Christ be formed in you,"—the newly-initiated according to an ancient symbolism well-known no doubt to many of our readers, as is also the shining forth of the star, and who also can perceive in the framework of the Gospel narrative the various stages of the life of the aspirant, for whatever the developments of Biblical Criticism and however much the foundations of literal acceptance may be shaken, the Volume of the Sacred Law will stand; for its reality is in the heart of man and not upon the printed page; the mind illuminated by the Holy Spirit perceives the deep things of God. "The letter killeth, but the Spirit giveth life." Theodore Parker wrote, "The truths of the Bible will live for ever. They came from God through the soul of man. They have exhausted neither God nor the soul. The eternal Christ, who alone abideth for ever, has much to teach which the Bible never told, which the historic Jesus never knew. The Bible was made for man, and not man for the Bible." The star and the angels and the cave of the heart wherein the Christ-child is born, are eternally true, and that which a wider knowledge seemed to tear from us, shattering our childhood's dreams, is restored to us in fuller measure, with both hands full, never again to be lost to us, for its truth rests no more on outer authority but on inner knowledge and experience. For vast ages the Wisdom of the East has been known. The Hebrew prophet wrote of the Holy Ones and the Upanishads proclaimed: "Awake, arise, seek out the Wise Ones of the Earth and get understanding," and once more the season of the year is with us when Advent heralds the Nativity and bids us rejoice in the warmth and joy and festivity of the shining forth of the star, "Star of peace, star of hope, star of faith," coming in the world's darkest hour, bringing with the turmoil of the outer world the eternal harmony of the inner!

O hush your noise, ye men of strife,
And hear the angels sing.

ULLIN.

THE LIMAVADY MANSE CASE.

SIR,—I have read in the November "Non-Subscribing Presbyterian" the notes of the my friend, Rev. J. A. Kelly, in explanation of his evidence given in a recent case in Court.

It is not clear that his notes amount to a retraction of his evidence which apparently produced hilarity in Court.

Though the suit as to the Manse took place about a quarter of a century ago, I remembered enough of it to know that his statement in Court was not correct, and I asked him to correct it. His notes are the result, and I do not think they make the matter clear.

The facts are as follows:—

A gentleman claimed that the Manse and small farm were his property and refused to give them up. On behalf of the Church authority I issued a writ in Chancery. The Judge decided that the gentleman had no title to the farm and Manse, and ordered him to give them up and pay the costs of the suit. These costs were taxed by the Taxing Master and paid by the gentleman.

After the decision, the Manse and farm were, with the sanction of the Commissioners of Charitable Donations and Bequests, sold to the same gentleman for £200, and he paid this sum also. Before the suit could be brought new Trustees of the Manse and land had to be appointed. Out of the £200 there had to be paid the costs of appointing new Trustees, the costs of obtaining the consent of the Commissioners of Charitable Donations and Bequests, the vendor's costs of the conveyance to the purchaser, and of a lengthy correspondence with numerous persons, including Mr. Kelly. These costs also were taxed by the Taxing Master and paid out of the £200, and the balance paid to the Church. No part of the money was spent in law costs, except what was sanctioned by the certificate of the Taxing Master.

I do not understand Mr. Kelly's reference to a high legal authority.

I think it would have been fairer if Mr. Kelly's notes (if they are meant as a retraction of his statement that the proceeds of the Manse suit had been wasted in law costs) had been published in the widely circulated daily

newspaper which reported his evidence and not in a journal which comparatively few people see.—Yours faithfully,

J. W. McNINCH.

To the Editor,
"The Non-Subscribing Presbyterian."

The Rev. J. A. Kelly has written detailing circumstances connected with the sale of the Limavady Manse, and the recent reference to it in connection with the sale of the school (the old Meeting-house); the proceedings in Court having been reported in the newspapers and in these pages. The reason for the appearance of the paragraph in the November issue, based on information supplied by Mr. Kelly, was to give to the members of the Remonstrant Synod the right view, as others were not specially concerned. Mr. Kelly himself did not see any "smile raised in Court," nor did he say *dogmatically* that the purchase money went in *law* costs, but "as far as his memory served, the money went in costs," which meant the *whole* costs, including "law costs." It was apparent to the Court at the moment, that Mr. Kelly was not sure about the matter. The question relating to money matters 25 years old evidently took Mr. Kelly by surprise, and Mr. Kelly seems to have written to Mr. McNinch afterwards about it. Mr. Kelly never intended any reflection on solicitor or counsel, but was explicit, definitely and emphatically, that there had been no misuse of the proceeds. Mr. Kelly states that it was he who saw the advertisement of the sale of the property 25 years ago, and sent a copy of it to Mr. McNinch, who at once took steps to have the matter safeguarded, Mr. Kelly had to appear in the Court of the Master of the Rolls in Dublin in connection with the case, and of course he got his travelling expenses, but nothing for the loss of time, nor did he ask for same.

["The Non-Subscribing Presbyterian" is the official organ of the Church, and though in the ordinary way, principally because of limited space, we do not accept correspondence; yet in this particular case, where an important legal matter is involved, we have inserted Mr. McNinch's letter and summarised in the form of a note a letter from Mr. Kelly, not written as it stands, for publication.—ED.]

SUBSIDY FUND.—Contributions gratefully received by the Manager—Rev. G. J. Slipper, 7 Trevor Hill, Newry.

REVIEWS.

The Beliefs of a Unitarian—Alfred Hall, M.A., B.D., President of the General Assembly of Unitarian and Free Christian Churches. Lindsey Press, 6d. and 1/6.

This is a very clearly written, forceful and instructive statement of the author's beliefs. One would gather that the faith here represented monopolises the congregations of the Assembly, and though "Free Christian" is as much a partner in the firm as is "Unitarian," beyond its appearance on the title page the term appears nowhere else. Mention is made of "the Liberal Christian community," but that refers to the denomination as a whole. "Liberal Christian" and "Unitarian" are not necessarily synonymous terms. There seems to be a lack of appreciation of the mystical side of Christianity, which redeems some of the crudities of credal statements. However this is a very good book, and one calculated to do good especially among the overwhelming majority who have never realised that Christianity is a mode of life and not merely a body of doctrine, that it is "life and more abundant life." There is an excellent portrait of the Assembly's president; a head which reminds one both of the late Dr. Jos. Parker and Henry Ward Beecher. A good, useful book, well worth reading and circulating.

Religion and its Social Expression, by Ernest A. Smith, B.Sc. (Lond.), formerly Lecturer in Education, University College, Nottingham, and Extra Mural Lecturer in Philosophy, Manchester University, Minister of Wandsworth. Lindsey Press, 1/-. No. 11 of "Religion" Series.

The well-arranged synopsis which is a feature of each of this set of manuals is of very great convenience to the reader, and in clear form the whole argument is presented and salient points can be turned to easily for reference, which is of especial service to readers who have to snatch scraps of time for their reading: "The Nature of Religion," "The Christian Religion," and "Converging Lines of Thought," are the principal points. "Christian theism agrees that the One Life of the One God (why separate the two?—Ed.) in its wholeness is beyond the utmost bound of our thought and experience . . . that God is transcendent; but it also believes that everything in our experience is an expression of the life of the One God, and therefore all things have a unity in God. The imminance

or 'remaining-in' the world, of God implies the kinship of all things and is behind the idea of God as 'Father,' 'whose offspring we are.' It also lies behind the idea of God as necessarily a revealing God or 'Spirit'." "And now we are brought with a bump to earth again. No man can be a lover or a poet, or worship God . . . unless he has had frequently and recently something to eat!" "Given reasonable security, and a real home, with full access to gardens, playing fields and other amenities, the average man would contentedly enjoy his home, garden, children and hobbies." The book is not only speculative but operative, and it closes with the climax: "We are Builders of That City."

Essential Christianity and the Present Religious Situation, by Lawrence Redfern, M.A., B.D. Lindsey Press, 1/-. No. 12 of "Series."

We welcome anything from the pen of Mr. Redfern, knowing that it will be something which will chain our attention. "The old seems breaking down, the new is not yet built. The messages of the Orthodox Church are conflicting and uncertain and are characterised by compromise, hesitation and obscurantism. Some of her most distinguished sons are painfully aware of this. From her 'intellectual truth has been almost drained'," says the Dean of St. Paul's. "Half of the attendants of our churches are enfeebled in spiritual life; they entertain a suspicion that what they hear from the pulpit is not true," adds Bishop Gore. Under the heading of "The Christ of the Gospels," we are told, "Here was a teacher, humble, reverent and heavenly-minded, who came into the world to proclaim a gospel which was indeed 'good news.' He claimed for Himself neither perfection nor infallibility." "To be a rationalist and nothing more than a rationalist is to be in a bad way, but not to be a rationalist at all is to be in a worse way. If we believe that the world was made by the Word or Reason of God and that in Him it subsists, we shall also believe that when men think, as well as when they love, they are partakers of the divine nature." Channing is quoted—"There is a grander Church than all particular ones, however extensive—the Church Catholic or Universal spread over all lands and one with the Church in heaven. . . . Into this Church all who partake of the Spirit of Christ are admitted and no one can be excluded from it but by himself!" A book to place in the hands of those who are in the transition phase from Literalism to Liberalism.

God Be in My Head, by J. E. Ballantyne, M.A. Lindsey Press, 1/-. Title is from an Invocation in the old Sarum Primer, 1558.

> God be in my head, and in my understanding;
> God be in mine eyes, and in my looking;
> God be in my mouth, and in my speaking;
> God be in my heart and in my thinking;
> God be at mine end, and at my departure.

This little book is neatly bound in boards and adapted as a gift to young people. It contains a foreword by Canon Raven, D.D., who describes the author as "one of the most active and best loved men on Merseyside." It is dedicated to Sir Henry Walford Davies, whose musical setting of the Invocation has consecrated its use to the service of the Church Universal. The author writes—"Fellowship brings joy. . . . Religion itself is a living experience, it is personal intercourse with God—the Fellowship of the Holy Spirit. . . . With this fellowship, even when men are baffled, puzzled, defeated or despised, they can have warmth, gladness, strength, satisfaction, radiant hope." St. Patrick, in his "Four Honours," tells us what this companionship means:

> The power of God to guide me,
> The wisdom of God to teach me,
> The word of God to give me speech,
> The shield of God to shelter me.

Many quaint poetical pieces are given:

> Back of the loaf is the snowy flour,
> Back of the flour is the mill,
> And back of the mill is the wheat and the shower,
> And the Sun and the Father's Will.

St. Augustine describes the history of a sin—"A thought, a picture, a fascination, a fall." But if God be in our thinking—"God be in my heart *and* in my thinking!" "You see how it pleads for balance, proportion, harmony." (And in that harmony the Eternal Now is realised—Ed.) "I spoke once to an elderly dominie in the north. . . . I asked him 'What has helped you most during your long career!" To my surprise he replied—"Eh, laddie! What's helped me maist?—The Fellowship of the Holy Spirit, a' the way along!" Dr. Amos Wells writing on "Enoch was not, for God took him," quotes from an old writer: "Enoch was in the habit of taking walks with God. And one day the country was so pleasant, and they were talking about so many interesting things, that the time passed more swiftly than they realised, and they got a long way from Enoch's home! Then God said, "It's a good distance back, Enoch, and it's getting dark. Suppose you just come home with me!"

UNITED SERVICE IN THE ULSTER HALL.

A united service under the auspices of the Non-Subscribing Presbyterian Church and Unitarian and Free Christian Laymen's League was held in the Ulster Hall, Belfast, on November 20th, when the Rev. A. L. Agnew, D.D., gave an address on "A Modern Faith." Rev. John Begg, Moderator, presided.

Mr. Agnew said it was felt generally that what was wanted was a faith for these modern times. It was time for them to ask themselves could they stand still or must they advance to meet the needs of the present time. With a few exceptions the Churches were absolutely ineffective. In many instances the Sunday newspaper was taking the place of the Bible. It was hard to realise how few people across the Channel attended church. In this country there was a certain amount of virility, but even in their time vast changes had taken place.

How many people, he asked, were deeply concerned at what any great Churchman said, or deeply concerned about what this or that general Synod condemned ? It was obvious that if there was to be a faith to save the world it must be a modern faith; something bigger than even they realised. They required to believe in a God which was not the God of any little sect, Church, or race, but a God of all mankind. The members of the Non-Subscribing Presbyterian Church in Ireland were not large in numbers, yet two out of every three to whom one spoke held the views which they held. Perhaps the reason for their small numbers was that they did not let their views be known enough. The day of their religion was not past; it was coming. Their religion was not a soft, good-natured religion, but a religion for men who called themselves men and for women who called themselves women.

Miss L. V. Gordon, L.R.A.M., contributed the solo "Lead, Kindly Light" (Barnard). Others who took part in the service were Rev. J. G. Davies and the Rev. J. Shaw Brown.

PEACE.

The following communications have been received, the first from the General Assembly and the second from the United Council of Christian Churches.

I.

The following resolution has been submitted to the congregations :—

"This congregation believes that the continued failure to fulfil the pledges given to the nations disarmed under the Peace Treaties of 1919, is inconsistent with Christian morality, and is creating a situation which constitutes a grave menace to peace and to economic recovery. It urges H.M. Government

(i) to maintain that the claim for equality of status in armaments should be met, not by any rearmaments on the part of Germany. but by other nations fulfilling their pledges to disarm;

(ii) to take as a basis President Hoover's plan, unless it be possible to obtain at least as much definite and immediate disarmament in some other way.

(iii) to prohibit the private traffic in arms or to bring it under strict governmental control."

II.

THE EVIL RESULTS OF STRIFE.

That in view of the spirit of bitterness, suspicion and self assertion which at the present time is dividing man from his fellows and is endangering friendly relations between Nation and Nation and parties within the several Nations all over the world, the United Council of Christian Churches and Religious Communions in Ireland would remind the Churches, the political leaders and those connected with the press that the Divine Blessing will not rest upon any community where goodwill and the desire for Peace are not manifest; that Politics based on hatred and methods of retaliation are fundamentally opposed to the Spirit of Christ; that the only hope of social regeneration lies in the mutual forgiveness of past wrongs, in the patient bearing of present difficulties and in actively co-operating in the solution of the great problems of poverty and unemployment which to-day confront society. The Council appeal to all Christian people to be constant in Prayer for Ireland at this time as concerning the dangers that beset her at home and the relations between the Irish Free State and Great Britain."

"The U.C.C.C. appeal to the Churches whom they represent to be much in prayer for the Disarmameut Conference and the forthcoming Session of the League of Nations. The position of the Disarmament problem is very critical and there is a danger lest a narrow and intense Nationalism should thwart the World's hopes of an agreed scheme for a drastic reduction in armaments. The discussion of the Lytton Report regarding Manchuria at the forthcoming Meeting of the League will involve issues that are likely to have great influence upon the League's future and the World's Peace. They would therefore urge Christian people to be constant in Prayer that those who are or shall be taking Counsel at Geneva regarding the World situation and the Disarmament problem, may be guided by God's pure and peaceable wisdom to ways of justice and righteousness and Paths of Peace.

CRUSADE AGAINST RELIGION.

The Christian Protest Movement has sent out a circular calling attention to the anti-religious propaganda, which is of a very energetic and determined type, emanating from the Proletarian International of Free-thinkers. The call is for a Protestantism that will stand for religion against materialism. Every possible opening is being used for this insidious propaganda. Materialism and superstition are the twin-foes of the human race to drag it down to misery and degradation. "Triple are the gates of hell: lust, wrath and greed." The Church is the witness of divine things in all the world, and we declare for "God and the Soul."

WOMEN'S LEAGUE.

Mountpottinger Branch.—The Ninth Session of our Branch opened on Monday, 26th September. A Devotional Service in the Church was conducted by Mrs. J. H. Ewbank, there was a good attendance of members and all expressed their delight with Mrs. Ewbank's address. Miss Ashworth presided at the organ. After partaking of tea in the School-, room, the Annual Business Meeting was held the Branch President in the chair. The Report of the Year's activities was read by the Secretary, and the Financial Statement presented by the Treasurer, Mrs. Harry McCullough. Both Reports were codsidered satisfactory. The Election of Officers and committee was then proceeded with, and all were unanimously re-elected. During the Eighth Session 25 Monday afternoon sewing meetings were held and Mrs. Ewbank conducted 20 Tuesday night meetings of the Girls' Club. At the close of the meeting preliminary arrangements were made for a Sale of Work which we hope to hold on Friday, 9th December. On Monday, October 10th, the members met for a Social hour, also to discuss a little business. Mr. John Allen and Miss Ashworth contributed Musical items which gave much pleasure. Dancing and games were indulged in. During an interval in the evening, an appeal was made for assistance in providing tea on Harvest Sunday afternoon for friends who were helping our Choir with the music. The result was an ample supply of good things contributed by Choir and League Members.

On Monday, 7th November, Mrs. Gardiner of Helen's Bay gave a delightful talk on "Children, their ways and Vagaries." She referred to the wonderful loyality of very young children, to their own loved ones, although sometimes their thoughts were contrary to facts. Mrs. Gardiner related some very interesting experiences with her own and friends children. Mrs. Ewbank presided and also told some pretty stories about little ones she had come in contact with. There was a good attendance of members' friends and the best thanks and appreciation of the meeting was conveyed to Mrs. Gardiner, by Mrs. Ewbank.

Ballyclare Branch—A Whist Drive was held in the McCalmont Hall on 7th inst. The inclement weather was responsible for the smaller attendance than was usual at these annual whist drives, but the happy spirit evinced by those at the tables seemed to mind the weather not at all, and a very happy evening passed all too quickly. Mrs. S. J. Bingham distributed the prizes—Ladies; Miss Montgomery and Mrs. Courtney; Gentlemen; Mr. Gray and Mr. Teuton. Hidden prizes were won by Mrs. McCrone and Mr. Gray. The Committee would like to thank all those who helped to make this whist drive a very pleasant one, particularly to Mrs Logan (Clare View) for her kind generosity; to Rev. A. M. Bell for his kindness in acting as M.C. and to Mr. James Laird, Mr. William Logan and Mr. Edgar Bingham for their ready help always so cheerfully given. The thanks of this Branch is also tendered to our Secretary (Miss O'Neill) whose onerous duties on an occasion like this are endless, as are the thousand and one things that fall to her lot and that are done so quietly in her own efficient way.

Banbridge Branch.—The opening for the session was held in Dunbar Memorial School on the 6th October at 7-45 p.m. After tea was served the President (Mrs. Godding) opened the meeting with a hymn and prayer. She then introduced Mrs. Ewbank, the speaker for the occasion. Mrs. Ewbank gave us a very interesting and detailed account of the Borstal Institution at Portland. She began with the origin of the Borstal and took us from room to room until we arrived at the stage when the boys leave the Institution after learning a trade and after being brought under the best influence possible. We enjoyed Mrs. Ewbank's address so much that we hope she will come again at some future time. Miss Stevenson contributed songs and Miss Godding two recitations which were very much appreciated. The meeting closed in the usual way.

OBITUARIES.

Miss Burnside, Ballymoney.

It is with deep regret that we announce the death, which occurred in the early hours of Friday, 14th October, of Miss Burnside, who had for several years resided with her brother-in-law and sister, Mr. and Mrs. Frank Carter, of Gray Friars, Stamford, Lincolnshire, England. Miss Burnside, who was the eldest daughter of the late Mr. and Mrs. John Burnside, of Seacon, Ballymoney, had a wide circle of friends and admirers in Stamford and district, and her genial and kindly presence will be greatly missed by all who had the privilege of knowing her. Miss Burnside had been closely associated with Stamford for a number of years. In 1913 she and Mrs. Frank Carter interested themselves in the Red Cross Society and took their certificates for first aid. Then In 1916 Miss Burnside patriotically undertook war work, and subsequently became a valued member of the staff of Messrs. Blackstone & Co., Ltd., who at that time made munitions. She was appointed a supervisor and first aid nurse, a position she held with conspicuous success and ability until her retirement in 1926. The gifts she received from the staff and work-people when she relinquished her duties testified to the high esteem in which she was held by all classes at the works. Unfortunately, in 1928 Miss Burnside's health broke down, and she had to live in comparative retirement. In July of the present year she came for a holiday to Ireland with Mr. and Mrs. Carter, and it was hoped that the air of her native country would prove beneficial to her. On October 6th she returned to Stamford, feeling somewhat better, but on Thursday, 13th inst., she was suddenly taken critically ill, and despite all that medical and nursing skill could do she passed away within a few hours. Deep sympathy is felt for the sorrowing relatives in their sad bereavement. The funeral took place in the family burial ground at Ballymoney on Monday. The body was brought to Ireland on Sunday, being accompanied by two of the late Miss Burnside's nephews, Mr. J. T. Burnside and Mr. Harold B. Holmes, of Ballymoney. There were numerous floral tributes from relatives and friends.

Thomas James Millen.

Another name has been added to the list of names who have honoured Moneyrea by their presence, and enriched it by their service. A visitor to its church-yard will observe monuments which perpetuate the names and extol the deeds of men like Fletcher Blakely, Archibald Kennedy Stewart, and Richard Lyttle. Now, alongside the earthly remains of the last named, there rests all that was mortal of Thomas James Miller. 'Tis a fitting resting place for both men served their fellowmen in a way which commands the admiration and esteem of all who honour human worth. An inscription on Moneyrea P. E. School informs the passerby that the building was erected to the memory of the Rev. Richard Lyttle; future years will not cease to speak of the man who, for more than a quarter of a century, worked within its walls for its men and women who were yet to be. Many peoples, many homes will bear their testimony to his courteous manner, his fearless bearing, and his Christian charity. It was my privilage to know him intimately for thirteen years and I am constrained to speak of the rare qualities of life and of mind which he manifested. During my ministry in Moneyrea there came to me many opportunities of learning how noble, and how honest of purpose he was; to discover his readiness to do kindly deeds, and to hear other estimates of his worth. Many tributes came from human lips, and as his minister, Rev. J. D. Davies, spoke of Mr. Millen's service his listeners were moved to bear silent testmoney to a life well spent.

Mr. Millen was distinguished by the ability with which he discharged his duties as principal of the P. E. School; the personal intreest with which he followed the subsequent career of those who had been under his care; the efficient manner in which he served the farming community amid whom he lived; his untiring zeal for the Masonic Order with which he was so promenently associated; his worth on behalf of the social and religious life of Moneyrea, and by the loyal way in which he stood by his friends. From him there radiated an infuence which the years cannot dim nor distance forget, for he carried on his face, as in his heart, the marks of a gentleman. Moneyrea will miss his presence, but will ever cherish his memory. The observers of his noble deportment,so familiar to residents and visitors will give pain to the heart, but his work will continue to speak to us of generous deeds. Untainted by narrowness, he brought to his labours a liberal spirit and a disinterestedness which was the admiration of his friends. As he lived, he suffered, courageously.

His form has been taken from us, but his memory cannot die. Could he speak to us from the Homeland where he now lives one feels that his words would urge on those who

remain by emphasising the dignity of labour, the joy of paths untrod, and the glory of duties waiting to be accomplished. We thank God for a man who lived to give joy to others, and who gave singular expression to that love of one's fellow creatures which is the chief mark of Christian discipleship.—A. WHITFORD.

ALL SOULS, BELFAST.

Miss Eileen Winifred Miller is one of the most popular girls in the North, and her voice of lovely quality is known to countless numbers of people who have never seen her but have appreciated her poetry recitals on the wireless. In amateur dramatic circles she is well known. She has won many trophies for verse-speaking at musical festivals throughout the province, including, a couple of years ago, the Belfast Cup. It was not surprising that her wedding to Mr. Alexander Patrick Campbell Riddell brought a huge number of well-wishers to All Souls' Church, on the Ist November. The bridegroom is also very well known, and on the evening previous (Hallowe'en) with his bride took part in a play, "Gill Hall," written by himself and broadcast from the Belfast Studio. Recently he had been living in London. While he was in Belfast he was responsible for the formation of a body of plsyers known as "The Vagabonds," who gave considerable enjoyment. The bride wore a gown of parchment satin with a veil of Carrickmacross, held iu place with a wreath of orange blossom. Miss Joyce Wolf and Miss Louie Erskine were the bridesmaids. The bride was given away by her father, Mr. H. E. Miller, Capt. M. A. B. Iliff, M.B.E., was best man, and Mr. Ritchie M'Kee was groomsman. The Rev. S. P. Whitehouse officiated, and the organ was played by Mr. E. Norman Hay, D.Mus. (Oxon). A reception was held afterwards at Rosemary Hall.—*The Northern Whig.*

Published on the fourth Saturday of the month. Copy should be sent before the **19**th at the latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

ULSTER UNITARIAN CHRISTIAN ASSOCIATION

Will subscribers please note that in future, on **Wednesdays, the Depository will be closed at One o'clock,** and on **Saturdays it will be kept open** until **9 p.m.**

Geo. J. Slipper, *Hon. Sec.*

REPORTS.

Comber.—Harvest services were held 23rd October in Comber Unitarian Church, which was tastefully decorated with fruit, flowers and pot plants. The plants were lent by Mrs. J. Milling and Dr. R. Henry. The preacher at both services was the Rev. J. Shaw Brown of Clough, and the choir, under Mr. William Munn, sang special music, including anthems, the soloists being Mrs. J. K. Murphy and Mr. H. McCormick. Miss Murphy was at the organ. The collection at both services was in aid of the church and choir funds.

Banbridge.—Harvest Thanksgiving Services were held here on the 2nd October, attended by very good congregations. The special preacher was the Rev. James Shaw Brown. As is usual our beautiful Church was most tastefully decked with corn. fruit, vegetables, and flowers by the ladies of the congregation assisted by many of the young people. The children gathered a good supply of lovely autumnal leaves, and berries which added to the effect. The decorating occupied the three days preceding the Services. The Choir was augmented with friends who always willingly take part, and the Musical portion was ably conducted by our late Organist Mrs. Thompson. The Anthems were "The Earth is the Lord's, and "Honour the Lord", and the solo parts were tunefully rendered by Miss H. Stevenson and Messrs. H. L. Chambers, and K. Shooter, Mr. H. L. Chambers sang "How lovely are Thy Dwellings" in a manner which was highly appreciated. The singing of the Choir was exceptionally good. The Preacher spoke on the valuable and essential things of life, a farmer's Sermon for a farmer's Sunday. This discourse was well reported in the local Press. The collection which was up to the average was entirely devoted to the Royal Victorial Hospital, Belfast.

Holywood.—The Harvest Thanksgiving services were held on October 2nd, and were well attended, especially in the evening when the building was crowded. The preacher was Rev. John Begg, of Larne, who also spoke to the children at their own service in the church in the afternoon. His visit was much appreciated. The church was as usual beautifully adorned for the festival, and special music was sung by an augmented choir under the direction of Mr. W. J. Harvey (organist). The Soloists were Mrs. McCann, Mrs. Robin, Mr. James Shannon, and Mr. H. Shannon.

Ravara—Harvest Thanksgiving service was held in Ravara, on Sunday Oct. 30th, at 3-30. The Church was beautifully decorated

by the ladies of the congregation with the product of field and garden, and who, when the decorating was completed, were entertained to tea by Miss M. Orr and other ladies. The service was conducted by the Rev. J. D. Davies and it was well attended not only by local members but also by friends from Moneyrea, Ballygowan, Comber, Killinchy and Belfast. It was said there were over 200 present. The singing was good, and the choir gave a splendid rendering of the anthem, "The Corn is Ripe". Miss M. Doyle presided at the organ.

Ballycarry—Harvest Thanksgiving Services were held on the 3rd Sunday in October. At the morning service the Minister of the church preached to a large congregation. In the evening the Rev. Thomas Munn of Cairncastle, who arrived with a bus load of his own people, delivered a very eloquent sermon on the Divine Care for man, showing how great was the abundance of good things provided for human welfare. On the other hand how sad was the fact of man's inability to rise to the Christian ideal of a true brotherhood so that notwithstanding the overwhelming provision of good gifts, countless thousands suffered from want and poverty. Rev. Munn's discourse was listened to with rapt attention and was greatly appreciated by a crowded congregation. The possessor of a powerful yet pleasing voice and every word was heard most clearly and distinctly. Mr. W. J. Campbell of Whitehead with his usual ability in church music delighted the ear with pealing sounds of praise from the organ, while the choir rendered pleasantly and effectively the Anthem "Put in thy sickle and reap". Mesdames McKee and Millar assisted by a large number of the young people of the congregation were responsible for the decorations of the church, which were strikingly effective. Gifts of fruit, vegetables, corn, etc. were received from Messrs Millin, M'Kee, Burns, Marsden, Wisnom, Hay, the Misses Service, Mrs. Wilson, Miss Long and many other members of the congregation. The collections of the day were for the Organ Fund.

All Souls' Church, Belfast.—A successful tea chantant and sale of work was held by the All Souls' Unitarian Church branch of the Women's League in the Rosemary Hall, Elmwood Avenue, Belfast, on Saturday. The Rev. Sidney P. Whitehouse, minister of the congregation, presided at the opening ceremony, which was performed by Miss F. Heron, of Maryfield, Holywood. Mr. Whitehouse paid a tribute to the League and its efforts on behalf of the charities of their church. For the past few years, he remarked, they had succeeded in raising approximately £100. That was a very creditable achievement, and one of which they could be proud. In introducing Miss Heron, Mr. Whitehouse said they welcomed her, not only on her own account, but also on that of her father, who was always ready and willing to assist their church. Miss Heron declaring the sale, open, said she was glad to be able to help, even in a small way, their laudable work. The league was deserving of encouragement, and she hoped that the latest effort of the branch would be as successful as those which had preceded. On the motion of Mrs. Whitehouse, seconded by Miss Campbell, a hearty vote of thanks was passed to Miss Heron. Mrs. Whitehouse said they did not take Miss Heron's services for granted. They greatly appreciated her kindness. At intervals enjoyable items were contributed by Mrs. McMullen's orchestra, and by Mrs. Whale's junior pupils.

Crumlin.—The Congregation is already making preparations for the Third Annual Children's Christmas Tree Party.

— The Unitarian and —
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STORMONT.

There was no more zealous magistrate than the Rev. John Cleland in harrying those suspected of, or known to hold what were considered rebellious opinions, for in those days "the earth was the landlords" and their satellites shared therein. These activities of the worthy rector and land agent caused Rev. James Porter. the clever, if injudicious minister of Greyabbey, to refer to Cleland as "Noodledrum," and his patron (Lord Londonderry) as Lord Mountmumble, in his sketch of Ulster Life, entitled: "Billy Bluff and Squire Firebrand." This indulgence in his satiric wit was to cost James Porter his life in 1798. Meantime, Rev. John Cleland was a man of many parts, and neither his religious duties as a clergyman, nor his activities as a loyalist magistrate, prevented him from attending to and profiting by his duties as land agent. Monetarily the finances of the country at this period were in a most wretched condition, gold being very scarce, and paper standing at a large discount. It is said that John Cleland made a large part of his wealth when as agent for the Londonderry estate, he would only accept gold from the tenants, refusing notes. These they were compelled to to exchange sometimes at a discount of as high as twenty-five per cent. Cleland financed the discouuting of these notes through an outside party, by this means amassing a considerable portion of his fortune. Politics ran high in County Down towards the close of the eighteenth and in the early part of the nineteenth century, and the Rev. Mr. Cleland's money-making activities were having a decidedly adverse effect on the support given to the Londonderry party as opposed to the great rival house of Downshire, consequently this illicit discounting had to be suppressed.—*Belfast Telegraph.*

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